THE

MISSIONARY REPORT

AND

MINUTES OF THE EIGHTH SESSION

OF THE

LOUISIANA ANNUAL CONFERENCE

OF THE

Methodist Episcopal Church South,

HELD IN

MANSFIELD, La.,

Wednesday, December 14--22, 1853.

Rev. J. C. KEENER, Presiding.

NEW ORLEANS:
PRINTED AT THE OFFICE OF "THE CREOLE," 94 CAMP STREET.

1854.

PREFACE.

In accordance with a resolution of the Louisiana Conference, ordering "the Missionary Report and Minutes of this Conference to be published in pamphlet form," to include Reports on S. Schools, Education, "and other interests of the Conference," the undersigned, having been appointed to make such publication, respectfully present this FORM *of* MINUTES *as the result of their labors.*

J. B. WALKER,
LINUS PARKER,
J. A. IVY.

CONSTITUTION

OF THE

MISSIONARY SOCIETY OF THE LOUISIANA CONFERENCE.

ARTICLE 1. This Society shall be called the Missionary Society of the Louisiana Conference, auxiliary to the Missionary Society of the M. E. Church, South.

ART. 2. The object of this Society shall be to assist the Parent Society in extending Missionary operations in the United States and elsewhere.

ART. 3. The payment of ONE DOLLAR ANNUALLY shall constitute any person a member of the Society, and TEN DOLLARS AT ANY ONE TIME shall secure life-membership.

ART. 4. The Society shall elect a President, Vice President, Secretary, Treasurer, and five Directors, whose term of service shall be during the pleasure of the Society, and who shall constitute a Board for the transaction of business.

ART. 5. The Board shall meet annually at such place as may be appointed for the Annual Conference, on the afternoon of the first day of its session:

To confer with the Missionaries employed the previous year within the Conference territory, securing from each of them a WRITTEN REPORT of the *state* and *prospects* of his mission, and of the *amounts collected* by him for Missions, with the *name* of *each contributor*, to be embodied in the Annual Report of the Society:

To ascertain the Missions proper to be sustained and the number of Missionaries to be employed in the Conference District, to be presented to the Bishop in writing:

To make the necessary arrangements for the holding the annual meeting of the Society at some time during the session of the Conference: and

To appoint a Committee to audit the accounts of the Treasurer, and indorse the report of the Secretary before it is read to the Society.

ART. 6. At all meetings of the Board of Managers three members shall be necessary to form a quorum.

ART. 7. The President shall preside at all meetings of the Society and Board, unless providentially absent, when the Vice President shall

preside, or, in his absence, a chairman chosen by nomination without debate.

Art. 8. The Secretary shall attend all meetings of the Society and Board, unless providentially hindered, when it shall be his duty to transmit the records to the place of meeting. He shall keep a journal of their proceedings, and prepare the Annual Report.

Art. 9. The Treasurer shall receive and hold all amounts collected for Missionary purposes in all the stations, circuits and missions throughout the Conference during the year, forwarding them to the General Treasury; and shall publish a report of the same in such way as the Board shall direct.

Art. 10. The minutes of each meeting of the Society shall be signed by the President and Secretary.

Art. 11. This Constitution shall not be altered but by a vote of two-thirds of the members present at the recommendation of the Board of Managers.

At a meeting of the Society in Shreveport, Dec. 27, 1849, it was resolved unanimously, "that the whole system of Missionary operations in this Conference be made to conform to the following plan—as written out for us by Bishop Capers —to wit:

1. The Missionary Committee of the Conference shall estimate the whole amount which is necessary for the Preacher appointed to any mission drawing for support upon the funds of the General Missionary Society.

2. The sum thus estimated shall be drawn for upon the General Treasurer in Quarterly instalments, payable in advance of each Quarter.

3. The above being the whole amount which any Missionary shall be at liberty to apply to himself; the friends of the mission paying to him their contributions, he will pay them over to the Conference Missionary Society, or to the Treasurer of the General Missionary Society, as may be convenient, without delay.

4. The missionary being thus provided for out of the Missionary Treasury, will be expected and required to use his best endeavors to obtain as much as he prudently can for the Society.

5. At each Conference a Committee of Publication shall be appointed to prepare the Minutes of the Conference for Publication, and in this will be included the Missionary Reports; and especially every single cent which may have been contributed during the year by any person for the support of missions, which shall be sent to every one of our friends, especially to such as have contributed, whether the amount be $100 or one cent.

ANNUAL REPORT

OF THE

SECRETARY OF THE MISSIONARY SOCIETY

OF THE LOUISIANA CONFERENCE.

The report from the Colored Missions of the Louisiana Conference for the past year is as follows:

Preston's Colored Mission was served this year by Rev. Samuel Haws. It includes two plantations, with 172 members; amount collected $50.

Lafourche Colored Mission was served by Rev. Lewis A. Reed. It is situated on Bayou Lafourche, and embraces eight plantations, 366 members, 118 children under catechetical instruction; amount received $759 55.

Bayou Black Mission was served by Rev. W. J. Ferguson. It embraces six appointments, 201 members, 60 children under catechetical instruction; amount collected $100; report not complete.

Baton Rouge Colored Mission was served by Rev. W. H. Crenshaw. Number of members 140, children catechised 225.

Madison Colored Mission was not supplied. It embraces six plantations, 185 members, 130 children under instruction.

Bastrop Colored Mission was served in connection with Bastrop circuit by Rev. Reynolds Trippett. It embraces four plantations, 295 members; amount collected $358.

Monroe Colored Mission was served by Rev. W. H. Rogers; embraces eight plantations, 75 members; amount collected $215.

Caddo Colored Mission. This mission was left without a preacher; the Presiding Elder obtained one to supply it. There are 272 members and 125 children under catechetical instruction upon 24 plantations.

GERMAN MISSIONS IN NEW ORLEANS.

First German Mission served by Rev. J. A. Pauley; members 73; there are 60 children in the Sabbath School; amount collected $706.

Second German Mission served by Rev. J. M. Hofer; numbers 40 members, 42 children in Sabbath School; amount collected $222 35.

3d German Mission served by Rev. M. Maas; 18 members, 25 children in Sabbath School; amount collected $131 75.

The 4th German mission was formed during the year, and was served by Rev. G. Busman. It numbers 14 members, 50 children in Sabbath School; amount collected $126 50, and a further sum of $1306 collected and applied to the erection of a new chapel. Although these missions have suffered very much from the late epidemic, (having lost fully 20 per cent.) they are gaining in numbers and influence with the German population every year. They are worthy of all the care and money that have been or may be expended upon them. The public are referred to the resolutions of the Conference in favor of these missions, inviting the Rev. J. M. Hofer to take up collections throughout the work for their enlargement.

THE NEGRO MISSION-FIELD OF LOUISIANA.

Another year of labor has tested the value of the present system of preaching upon plantations. The results in members converted seem disproportionate to the labors expended. This brings in review the obstacles to successful preaching which the missionary encounters at every step in his round. First, the *preaching-place*—which is the sugar-house, some vacant "quarter," the cooper's shop or half-out-of-doors in the hall of a double log cabin, in fact any place not otherwise occupied, where room can be made in a hurry by piling the rubbish all around and leaving a bare spot in the center, for the congregation. Which would all be ample enough in a time of persecution to a church glad to catch the Gospel as they might; but to the negro, in a time of profound peace, who has all his notions of religion laid in some "old Virginny" meeting-house, with its regular altar and pulpit and gallery, such an extemporising a house of God out of every-day materials seems no doubt a violent unfitness to the gospel—old wine in new bottles.

Most usually this bald offer of the truth is unrelieved by anything save the preacher and his pocket Bible. The master is not there nor his family; the overseer nor his, nor, of course, the more genteel part of the "hands." There are, however, some few planters and overseers who are praiseworthy exceptions to this rule, who are present, who honor the Gospel as a lesson to be learned equally by high and low. No doubt the presence of master and mistress, of superintendent and family in Sabbath-day garb in respectful devotion, goes far toward strengthening the hands of the missionary; it shows the simple-minded African that the Word is that of authority and life, by so much at least, as he may think his betters revere it.

The servants of one plantation gathered together, however proper the

place itself, must ever lack one of the elements of a congregation. There may be a familiarity of faces as well as of things; persons who see each other for the most part only on the Sabbath day in church, are mutually impressed by the presence of each other, and this state of the mind produced by novelty of place and presence, has ever been regarded as the one most favorable, according to the Scriptures, for hearing the law.

It is the economy of the Gospel that men should not "forsake the assembling themselves together," that they should repent, pay their vows and take the cup of salvation "in the presence of all his people;" that preaching should be to the people, and that the Holy Ghost should fall upon *congregated* Israel. The servants of one plantation compose a *family*, and a gathering of them, however large, could not be to themselves half so like a congregation as a comparatively small number would be of those gathered from different places several miles around. Experience shows that sugar plantations change owners more frequently than any other planting interest, and each change jeopards the labor of the missionary. During the last year hundreds of members have passed from under our control by a change of owners. In some instances a change of superintendents works the same result. It is thought by the new-comer that a crop is materially lessened by preaching, that it interferes with discipline, makes the servants saucy, hinders Sunday work, makes the "hands" lazy on Monday, and is generally inconvenient. It is not very difficult for an owner to be persuaded by a pushing, active overseer to give up a policy which seems at least to be a dead loss of one day in seven, and, may be, of a good deal besides. He *can* think under such circumstances that preaching don't do any good. He forgets that one day in seven has been secured to his "man servant," his "maid servant," his "cattle" and the "stranger within his gates," by the strong commandment, "*Remember the Sabbath day to keep it holy; in it thou shalt not do any work;*" and that it will take an immense deal of good cropping to furnish him with an answer to the compassionate and just Judge who shall accuse the Sabbath-breaker with robbery.

It is a great though common mistake to suppose that the Gospel more easily converts the negro than the white man. The negro takes the first steps more readily—he receives the word with joy—but not so readily does he yield fruit. He is ready to join the church, glad to sing and quick to "give in his experience." And it must be set down as a misfortune that the policy of "opening the doors" of the Church—emphatically all of them—has brought into membership a vast amount

of colored material only to make the Church inefficient by bad character and to lull the poor souls themselves into false security.

No wonder sometimes overseers think that preaching don't do any good—that "getting religion" is mere sham and is the most fruitful source of bad crops; no wonder they lay upon the poor missionary all his own sins, all the bad weather and all their own blunders beside. Masters have not unfrequently, by a masterstroke of philanthropy, determined to save both conscience and cash, and allow some chronic old servant occasionally to spend all Saturday night in droning over a "quarter"—full of drowsy souls, worried in their slumbers to know whether its somebody preaching or the mill; or else will let some ambitious young fellow, who the trader said was a kind-of-preacher, to tell of the griffin-shaped things that he "seed once in the woods," how he was struck on the top of his head and it ran all over him. This they have allowed would answer for the Gospel.

It is certain that God will allow no such thing; servants need instruction, patient teaching of the laws of God and the hope of the Gospel. So far from any kind of preaching answering the purpose, none but the best kind can; and masters may be assured if a preacher is able enough to preach so as to interest their servants, they have no occasion to be ashamed of him as their own spiritual guide. To be a good "negro preacher" requires the highest order of preaching talent.

No arrangement for preaching to colored people in houses set apart especially for them has, we are persuaded, answered so well as the preaching to them—say in the afternoon—in the same house that is used by the white congregation. The Gospel, to be efficient, must be proclaimed from an independent position upon ground set apart to the service of God, not only where the minister is free to declare the whole truth, but equally to all; where discipline can be administered; where the minister is neither thought to be identified with the master on one hand nor the servant on the other; where church membership cannot be affected by sale of estates or change of plantation policy.

In this Missionary enterprise it is of the first moment that the master and the superintendent be won to Christ. The conversion of either often does more for the gospel upon a plantation than a year's preaching beside. On Bayou Black the conversion of a few persons stopped Sabbath work on half a dozen plantations.

All this may be compassed by building on the road-side of large plantations neat chapels, to cost about $500, if practicable upon ground deeded according to discipline, where the white as well as the colored

neighborhood can worship. If such preaching places were scattered up and down our bayous and rivers at distances apart of ten or fifteen miles, preaching could be furnished to a much larger number of souls by one preacher than upon the present plan.

The planters and their families and superintendents with theirs, and the Creole population would by their presence give countenance and weight to the labors of the missionary. From this point, too, as a center, he might upon Sabbath night extend his labors to slaves too far off to attend church.

The Society and the Conference have by express resolution recommended this course to its missionaries, and especially to those large-minded planters who have determined to provide suitable houses of worship and the Gospel for their servants even at their own expense.

In concluding this extended notice of our own slave-field, the Board would state that the whole slave-field of the Methodist Church South embraces 120 Missions, 101 Missionaries, 34,934 colored members, 59 churches and 16,659 colored children under religious instruction.

In noticing the change in the Missionary aspect of the foreign world during this year past, we confine ourselves to its remarkable feature—a movement in favor of Christianity and call for it most unexpected, originating almost without aid from Christendom in regions widely remote.

Sometime in May last there landed at the Sandwich Islands a savage of herculean form, who represented that he was a chief come from the Marquesian Islands on purpose to procure Christian teachers to return with him to instruct himself and his people in Christianity. That his people had heard through a Hawaiian who had left a ship and settled among them, of the results of the introduction of the Bible into the Sandwich Islands, and that it had put an end to wars and bloodshed. Feeling that life was intolerable among themselves as they were then living, he had proposed to go himself for teachers; that he was the High-chief of Hakuhiwa, and that he had been deputed by a council to go to Hawahii or Tahati and get a missionary, as he said, "not a papist, but such as the Sandwich Islands had." On inquiring of a whaling captain he had ascertained that it would take a month to go and a month and a half to return. He had consequently taken five months for his expedition, at the end of which time, if he did not return with teachers, they would suppose him dead and would probably return to their old diversion of war.

A meeting of the Hawaiian Missionary Society was immediately called, the Rev. Mr. Alexander acting as interpreter. Makouni was informed by

him that the audience had assembled to confer in regard to sending missionaries to his countrymen. With great earnestness, the chief asked—"Have you found the teachers?"

The next mail from the Sandwich Islands brought news that two Hawaiian ministers of the Gospel and two school teachers, accompanied by their wives and the chief Makouni, sailed from Honolulu on the 16th of June, in the English brigantine Royalist, which had been chartered for the purpose of conveying them to their destination.

In a far distant region from the island-home of the Marquesian chief, just twenty years ago, a little "leaven"—a Christian tract called "Good words to admonish the age,"—had been put in a whole continent of "meal." This tract or publication was a compilation of short sermons on passages of Scripture and the general principles of religion in four Chinese volumes. The author of it was the first Protestant Chinese convert, Lang Afah. The man who received it was the rebel-chief, Tsien-te, then a youth of 16 years, attending the literary examinations at Canton. From this he learned that men ought truly to believe in God, in Jesus Christ, obey the Ten Commandments and not worship devils.

Twelve years passed away, and again the young man came to Canton and spent two months with the Rev. Mr. Roberts. While there he maintained a blameless deportment, showed considerable mind in religious matters and was known as a gentlemanly Chinaman of the higher class. From that time, 1846, until this last year he had been lost sight of, when strange to say, he appears the successful leader of a revolution that promises to control the political and religious condition of more than one-third of the human race—the multitudes of the Empire of China, estimated by some at four hundred millions of souls.

Sir G. Bonham, commander of the English man-of-war, Hermes, gives an account of his visit to Nankin: "The insurgents let us know immediately that they professed Christianity—Protestant Christianity—and I believe sincerely, and many of them intelligently so; nor can there be a doubt of their Protestantism, for their expression is characteristic; they always said—as also the Imperialists in speaking of them—that they were worshippers of Jesu, in contradistinction to that of worshippers of Tien-chu.

"They circulate tracts, not copied from Missionary tracts, but drawn from the Scriptures by themselves, and written in a far superior style of Chinese than that current, or, perhaps, possible to foreigners.

"They are iconoclasts, and destroy every vestige of idol worship."

Dr. Bridgman reports that the rebel chiefs are printing and circulating Bibles and tracts. In a speech delivered recently in England, Mr. Hardey, a missionary on a visit from India, presented a remarkable contrast to this policy. He said that though the Roman Catholics had been in India 300 years, and had hundreds of priests there, and allowed castes in religion, they had never, up to the present day, translated a single leaf of the Scriptures into any one of the thirty-five dialects.

Meanwhile our own Missionaries in China have been taking advantage of the present state of things. Dr. Taylor succeeded in penetrating into the camp of the rebels; he was received by them with marked distinction and sent off with an escort to protect him beyond their lines; he distributed tracts amongst them.

Bro. Cunningham writes back the most luminous letter we have yet had from China. After stating what a mysterious movement of Divine Providence had opened access to all the nation, he says, "We want a thousand preachers for China."

About half as far to the east of the Marquesian islands as China lies to the west, is a country that seemed more hopeless than either; one that has long sat in the region and shadow of Roman Catholicism—New Grenada. In it, too, "light is sprung up." During the year the news took the country by surprise that the people of that State had dissolved all connection between Church and State, and guaranteed religious liberty to all Christians equally; that they had reduced the priests to their proper level of citizens; in a word, had adopted the policy of the United States in regard to religion.

These wonderful facts of the workings of the Spirit among the nations "without," while they encourage all who pray, "Thy kingdom come," they chide a laggard Church for its slow portage of the Gospel; that she should have allowed a Pagan people to meet her more than half-way in search of the bread of Life.

The preaching the Gospel in the wilds of this country by our fathers, was the means which once excited the zeal of the Church; but those wilds have for the most part been tamed, and preaching to their present occupants is scarcely a missionary enterprise. The preacher should be more than abreast with the pioneer.

At that time Methodism wielded a large amonnt of this capital of visible toil. It was the genuine article of self-sacrifice which has been so well counterfeited by the Romish Church—by an army of monks, nuns and stall-fed saints, she has maintained a reputation for piety while

indulging the grossest lust for power and wealth, anxious to have upon any terms "all the kingdoms of the world in a moment of time."

Indeed the principle of self-sacrifice enters so manifestly into religion that without that condition of good experimental and *missional*, no act can inflame the zeal of the Church. The ministry are commanded in its constant exercise to carry the Gospel to every creature, because every heart in the Church is moved at the eloquent going forth of her ministers to diffieult or distant fields. One thus going forth is worth in effect a centenary of Missionary reports and sermons. He awakens in the old a devotion of substance, and in the young a devotion of self; he gives force to the home-laborer, for *his* brother has gone forth weeping and bearing precious seed, and he preaches to every member in each stage of his experience, love to man and devotion to Christ. On the other hand, that Church whose ministry are found in no rough road of duty, and whose membership are anxious only to provide themselves with pleasant preaching, may declare herself apostolical—yea, though her voice be heard in the streets—yet who will believe her, for "by their fruits ye shall know them!"

This apostolical element of our Church, too long latent, is becoming free. Our China Mission exhibits it—our five Missionaries, actual and accepted, exhibit it, and the reflex action of that mission seen in the increase of our Missionary Treasury. We see it and feel it yet more in the recent visit to California, about to be repeated, of our Bishop, Joshua Soule—the Great Itinerant, who, at the age of 70, has the Four Continents in his heart on the plan of a four-week's circuit. We venture to say that this last act of his life will give an impress to the Church at home equal to that which the Methodist Church in England received from Dr. Coke's missionary voyage to India. And should he, "the aged," go to China, as he indeed threatens, it will, more than the sea-buried bones of a Coke, stamp the Methodist Episcopal Church, South, a Missionary Church, whose ministers shall take a seven years' appointment to a foreign mission as now to a swamp circuit, and whose Bishops shall take the world into the work, and send out in the same hour men to China, to Chickasaha, to Big Sandy, and to Borneo.

The access which Paul had to all the world by virtue of his Roman citizenship, doubtless had no small weight in his estimate of duty and determined his missionary course: so the importance of the American Government in the eyes of the world, while to us a source of just pride, should also be a strong argument for missionary enterprise: one which will be yet stronger should it become the settled policy of the United

States to secure religious liberty for her citizens in the territory of all nations with whom she forms treaties as in her late treaty with the Oriental Republic of Uraguay.

ANNUAL REPORT OF THE TREASURER

OF THE

LOUISIANA CONFERENCE MISSIONARY SOCIETY.

Treasurer's Report.

H. N. McTyeire, *Treasurer,*
In account with the Missionary Society of Louisiana Conference.

NEW ORLEANS DISTRICT.

February, 1853.	Dr.
Felicity st., per L. Parker	$360 50
" S. School Missionary Society	73 00
Carondelet st., per J. B. Walker	246 26
Moreau st., per H N McTyeire	30 00
" Sabbath School Mission	70 00
1st German Mission, per J. Pauley	96 18
" " Sabbath School	10 00
2nd " " per S. M. Hofer	40 00
3rd " " per M Maas	40 25
4th " " per G. Busman	21 50
New Orleans Circuit, per J C Keener, P E	10 00
Donaldsonville, " "	70 00
Thibodaux, per R. J. Harp	17 50
Napoleonville, per L. A. Reed	19 55
Plaquemine and Grosse Tete, per H. A. Morse	154 80
Baton Rouge, per A. E. Goodwin	110 00
" S. School to Con. Rev A. E. Goodwyn, Life Member of Parent Miss. Society.	20 00
Lafourche Col'd Miss., per L. A. Reed	465 00
Total	$1854 54

OPELOUSAS DISTRICT.

Franklin and Pattersonv'e, per R H Read	98 50
Alexandria and Cotile, per T J Lacy	38 00
New Iberia, per P M Goodwyn, P E	5 00
" Sab. School Miss. Society	6 10
Chicot, per P. M. Goodwyn, P E	2 00
Papides Col'd Mission, per D. Kinnear	145 00
Total	$294 60

SHREVEPORT DISTRICT.

Caddo, per C. J. Hallberg	87 00
Mansfield, per J. Pipes	104 35
Red River, per W. A. Smyth	100 00
(Contributed by Daniel Brown, to constitute his daughters, Mary Ward, Margaret Elizabeth, Mary Amanda and Eliza Adeline Brown, and his youngest son, Jonathan Jefferson, Life Members of Parent Society)	$291 35

MUNROE DISTRICT.

Bastrop, per R Trippett	358 00
" Colored Mission, per R Trippett	36 00
Cœuff River, per E W Griswold	5 00
North Bossier, per R C Goodgion	13 95
Minden, per D S Watkins	48 15
Jackson, per R Randle	201 25
($20 of which, contributed at Sparta Camp-meeting, to constitute Rev. R. Randle Life Member)	
Castor, per S J Graves	5 50
Munroe Col'd Mission, per W H Rogers.	180 00
Columbia, per W H Turnley	103 50
($20 to constitute Mrs. Emeline Mayo and Mrs Y Tew, Life Members of La. Con. Miss. Soc.; $40, Mrs. Rosina S. Miller and James M. Stewart Life Members of Parent Society).	
Farmersville, per J Saunders, P E	6 00
Homer, " "	60 20
Trinity, " "	33 65
Bœuff Prairie, " "	9 50
Total	$1059 70

SPECIAL DONATIONS.

Anniversary at Mansfield	261 00
Annual Subscription of members	27 00
Gift of R Randle's children	5 00
" J M Hofer's "	1 50
" Mrs Hawes	10 00
" Charles W Mills	25 00
Total	$329 50
Aggregate of collections	$3829 69
Feb. 1853, bal. on hand at last report.	1730 12
Total	$5559 81

1853.	Cr.
Paid drafts of Bishop Andrew in favor of Z Thompson, P E, to support missions in his district	25 00
" " " " "	25 00
" " " " "	25 00
" " " " "	25 00
Paid draft of Bishop Andrew in favor of W E Doty to support missions in his District	250 00
Paid drafts of Bishop Andrew in favor of P M Goodwyn, P E, to support missions in his District	50 00
" " " " "	50 00
" " " " "	50 00
" " " " "	50 00
Paid draft of Bishop Andrew in favor of D Kinnear, missionary	125 00
Paid drafts of Bishop Andrew in favor of J C Keener, P E, to support col'd missions and German missions in his District	100 00
" " " " "	825 00

Paid draft of Bishop Andrew in favor of O Fisher, P E	81 25
Paid draft of President of East Texas Conf. in favor of A N Ross	76 25
1854—Paid draft of President of La. Conf. in favor of P M Goodwyn, P E, for missions in his District	131 25
Paid drafts of Prest. La. Conf. in favor of J Sanders, P E, for missions in his District	144 87
Paid draft of Prest. La. Conf. in favor of J Keener, P E, for missions in his District	595 00
Total	$2628 12

SPECIAL DISBURSEMENTS.

For Minutes of Conference	80 00
For packing and sending off	3 00
For Bank Book	1 00
Discount and loss on uncurrent money	2 10
Total	$86 10
Aggergate receipts	$2714 22
Feb. 1854, balance on hand	2845 58
Total	$5559 80

RESOLUTIONS.

The following resolutions were presented by the Chairman of the Committee on Missions, and were adopted, viz:

Resolved, 1*st*. That we recommend, whenever practicable, the building of Chapels upon the road-side in the neighborhood of those plantations upon which our missionaries at present labor, so that their labors may be for the benefit also of the surrounding neighborhood. That the said Chapels be upon land regularly deeded to the M. E. Church, South.

Resolved, 2*nd*. That we will especially name and plead for the German Missions in New Orleans in making our annual missionary collections, and that we invite Bro. Hofer to travel throughout the bounds of the Conference for the purpose of building chapels and otherwise aiding said missions.

Resolved, 3*rd*. That we recommend the continuation of the present system of paying the missionary from the Treasury of the Missionary Society, and that the missionaries be required, as heretofore, to make collections for the benefit of the Missionary Society, from planters and others throughout the bounds of the several missions.

MINUTES.

Q. I.—What preachers are ADMITTED ON TRIAL?

A.—Jas. I. Graves, George W. Evans, Gerhard Busman, Uriah Riley, Bedford J. Hamilton, and re-admitted: Jas. L. Wright, Moses Davis, H. A. Sugg.

Q. II.—What preachers remain on trial?

A.—Wm. A. Manly.

Q. III.—Who are received into full connexion?

A.—M. Maas, R. Trippett, S. J. Graves, W. H. Rogers.

Q. IV.—Who are elected and ordained Deacons this year?

A.—M. Maass, R. Trippett, S. J. Graves, W. H. Rogers. *Local*—J. M. Laney, Gilderoy Snyder, B. J. Hamilton, J. R. Langston, J. McKamie, H. B. Kemp.

The Bishop not being present none of the above were ordained.

Q. V.—Who have been elected and ordained Elders this year?

A.—*Traveling*—H. A. Morse, L. Parker, J. Pauly, J. A. Ivy. *Local*—F. M. Carey, U. Whatley, J. L. Wright, W. C. Moreland, T. C. Lewis, Reddick P. Bruton.

None of the above were ordained except H. A. Morse, J. Pauly and J. A. Ivy, who were ordained by Bishop Soule in New Orleans, Jan. 6th, 1854.

Q. VI.—Who have located?

A.—E. R. Porter, W. H. Crenshaw, C. A. Frazee, and R. H. Read.

Q. VII.—Who have been discontinued?

A.—None.

Q. VIII.—Who are the superannated preachers?

A.—Wm. Stevenson and David Kinnear.

Q. IX.—Who have been expelled?

A.—None.

Q. X.—Who have died?

A.—R. L. Childers.

BIOGRAPHICAL.

REV. RICHARD L. CHILDERS.

The subject of this sketch was born in Macon, Georgia, October 12, 1827. He was converted in the fall of 1841, at the Bibb Camp-meeting, four miles west of Macon, in his fourteenth year. From this time till 1846 or '47 he remained, for the most part, in his native town, engaged in elementary studies, and in the acquisition of a practical business education. At this period he entered Emory and Henry College, Virginia, then under the superintendence of President Collins, where he graduated, with more than usual honors, June 20, 1850. Seven days after he was married to a young lady of Washington county, Va., whose acquaintance he had made during his college course. In the December following he removed, with his father's family, to Pleasant Hill, De Soto parish, Louisiana, where he was some time engaged as teacher in the Masonic Academy.

But a few months after his settlement in Louisiana, and in the first year of his marriage, his wife died. Of a lovely and winning deportment, and eminently pious, she was endeared to all whose fortune it was to know her. She passed from the bridal to the grave, leaving only the legacy of a sainted example, and the consolations of a peaceful death. But a few weeks after, in August, 1851, I became acquainted with Brother Childers. Broken, and subdued, his bereavement was borne with Christian resignation, and had, even then, received a sanctified application. He had just then received license to preach, and fully made up his mind to offer himself as a probationer at the ensuing meeting of our Annual Conference.

It does not appear that his call to preach assumed a more definite form than a sincere desire to consecrate his time and talents to works of usefulness, until he entered college. Even then he was perplexed, doubted whether he should assume the responsibilities of the ministry, and after his marriage, though his call to preach was undecided, his convictions of duty as an itinerant were dismissed. It is due to the memory of his wife, that she neither influenced or sanctioned this conclusion; and her dying sentiments, more than any thing else, seems to have shaken her husband's confidence in its correctness; facts, in themselves, of no mean significance, in the estimate of her character as a woman of truth and godliness. Over her grave he vowed fidelity to the Cross, and consecrated his life to the Methodist Itinerancy. His short career shows how faithfully that vow was fulfilled, and how gloriously that consecration has been illustrated.

He was received as a probationer by the Conference, held in Thibodaux in the last of December, 1851, and was appointed, in connection with a senior preacher, to the Caddo Circuit. This, his first year in the regular work, was one of usefulness and acceptability. His second appointment was to the New Orleans Circuit, embracing a number of important preaching points adjacent to the city. At this post of duty, in the midst of useful and arduous labors, he sickened and died of the yellow fever August 30.

One other fact of his history should be mentioned. A few months before he received his first appointment, whilst on a visit to Virginia, he offered himself to Bishop Andrew as missionary to China, and was accepted. This offer was the result of much prayer and deliberation. It was made in good faith; but, on his return home, the advanced age of his parents, the precarious health of other members of his family, along with other weighty consideration, induced him, reluctantly, to

consent to its withdrawal, *provided* such a course should receive the Episcopal sanction. I believe that both Bishops Paine and Andrew, and his most intimate ministerial brethren, approved of his course. Considering our want of men of this sort in the Louisiana Conference, and the reasons alluded to, his conduct in this affair is remote from the least censure. But, though hindered from the China mission by uncontrollable circumstances, he continued till his death to cherish the hope of embarking in some distant mission of Evangelical enterprise. He died in the missionary spirit, which is the spirit of a hero and a martyr.

The particulars of death have been given already, so far as they were of interest. His sickness of about ten days was borne with resignation; but the closing scene was sudden, unexpected, and veiled in speechless unconsciousness. The testimony of the dying sinner's hope is confined to the death-bed. If it be not given then, the world has nothing upon which to rest its charitable solicitude. It is not so with the Christian. When the circumstances of dissolution are such as to preclude the manifestation of parting assurance, we turn to their lives, and find there a surer testimony than even dying words can give. Here we rest our consolation in the present instance. A life of piety, of ministerial sacrifice, of fidelity even unto death, speaks in trumpet-tones that to him an abundant entrance has been administered into the everlasting kingdom of our Lord Jesus Christ.

As a preacher, his sermons were characterized with severe plainness, excellent method, and searching application. Some of his discourses exhibited the budding, but not the blossoming of imaginative power. The shortest way of reaching his point, and the surest way of fastening it, marked all his pulpit efforts. The Cross was always the centre thought, about which the materials of sermonizing were gathered in such close neighborhood, that the whole structure glowed with its warmth, unction, and power. Pleasant to us is the memory of our departed friend and brother. In life and death we can contemplate his character with satisfaction. His is an enviable portion, to stand with those who have not loved their lives better than their Saviour; and who have, in their death, left a moral legacy to the Church, and have commended their names to the keeping of all time. WOODSMAN.

New Orleans, November 9.

Q. XI.—Are the preachers blameless?

A.—They were examined, one by one, and their characters were passed by the Conference. Except Wm. Finn who was suspended.

Q. XII.—What are the numbers in society?

A.—

New Orleans District.	Whites.	Col'd.	Local Preach.
Carondelet street Church	294	....	3
Felicity street Church	194	....	3
Moreau street Church	75	....	..
New Orleans Circuit	46	15	..
Wesleyan, Soule and Winans Chapels, (Colored charge)	....	1232	..
Donaldsonville and Preston's Colored Mission	10	215	..
Plaquemine and Pointe Coupee	51	43	1
Thibodaux	55	71	..
Napoleonville and Lafourche Colored Mission	11	366	1
1st German Mission	73	....	1
2d "	40	....	1
3d "	18	....	..
4th "	14	....	1
Houma and Bayou Black Mission	15	201	..
Baton Rouge Station	140	116	1
Batton Rouge Colored Mission	....	140	..
Total	1036	2399	12
Opelousas District.			
Opelousas and Washington	76	....	..
Franklin and Pattersonville	78	398	1
New Iberia Station	36	....	..
New Iberia Circuit	128	....	..
Chicot Circuit	75	....	..
Alexandria and Cotile	35	50	..
Haw Creek	60	....	..
Rapides Colored Mission	..	170	..
Total	488	618	1
Shreveport District.			
Shreveport Station	48	75	..
Caddo	145	15	5
Caddo Colored Mission	....	336	..
Mansfield Circuit	282	188	4
Natchitoches	248	....	8
Natchitoches and Colored Mission	152	227	2
Red River Circuit	157	....	2
Total	1032	841	21
Monroe District.			
Trenton Circuit	100	20	..
Monroe Colored Mission	....	75	..
Bastrop Circuit	240	..	2
Bœuff River	64	25	2
Bastrop Colored Mission	294	..	..
Farmersville Circuit	269	13	2
Homer Circuit	489	133	10
Minden Circuit	236	84	3
North Bossier Circuit	120	31	2
Jackson Circuit	401	88	6
Caster Circuit	122	..	7
Trinity and Columbia Circuit	208	17	8
Bœuff Prairie Circuit	156	103	5
Total	2699	589	42
Lake Providenee District.			
Lake Providence Station	60	..	2
Monticello Circuit	117	15	..
Madison Colored Mission	....	185	..
St. Joseph Circuit	58	....	1
Waterproof Circuit	62	....	..
Concordia Colored Mission	400	....	..
Total	697	200	3
Grand total this year	5952	4647	79
Grand total last year	5952	4538	84
Increase	999	119	dec. 5

Q. XIII.—What amounts are necessary to meet the CLAIMS of the Superannuated Preachers and the widows and orphans of Preachers and to make up the deficiencies of those Preachers, who have not obtained their disciplinary allowance?

A.—For SUPERANNUATES	$696 00
" WIDOWS AND ORPHANS	368 00
" DEFICIENCIES	173 00

Q. XIV.—What has been collected on the foregoing accounts?

A.—

McGehee	$50 00	Shreveport	$10 00
Felicity street	107 50	Mansfield	71 50
Moreau street	20 00	Caddo	17 50
New Orleans Circuit	4 10	Natchitoches Circuit	17 50
St. Paul's	4 10	Natchitoches Mission	17 50
Donaldsonville	10 00	Trenton Circuit	17 50
Preston's Colored Mission	10 00	Bastrop	5 00
Napoleonville	10 00	Bœuff River	5 00
Plaquemine	15 00	Farmersville	5 00
Thibodaux	22 50	Homer	5 00
1st German Mission	4 50	Minden	4 25
2d "	4 50	North Bossier	4 25
3d "	3 75	Jackson	30 00
4th "	1 60	Caster	30 00
Houma and Bayou	14 50	Trinity	2 00
Baton Rouge Station	18 75	Columbia	17 50
Opelousas and Washington	18 75	Bœuff Prairie	1 00
Franklin and Pattersonville	18 75	Lake Providence	1 00
New Iberia Station	18 75	Monticello	1 00
New Iberia Circuit	18 75	St. Joseph	1 00
Chicot	2 40	Waterproof	1 00
Alexandria and Cotile	13 05		

Q. XV.—How has the foregoing sum been applied?

A.—To SUPERANNUATES.

Thomas Samford	$86 75	
Wm. H. Turnley	105 28	
Wm. Stevenson	77 45	$269 48
TO WIDOWS AND ORPHANS.		
Widow of Brother Page	$38 95	
Orphans of Brother Benton	6 20	
Orphans of Brother Bremer	20 15	
Orphans of Brother Tostrick	20 15	
Orphans of Brother Guice	57 31	$142 76
TO DEFICIENT PREACHERS.		
R. H. Read	$12 40	
S. J. Davies	34 83	
S. J. Graves	19 73	$66 96
Total		479 20

Q. XVI.—What amounts have been collected this year for the SUPPORT OF BISHOPS?

A.—

McGehee	$56 00	Mansfield	
Moreau street	11 00	Caddo	$10 15
New Orleans Circuit	4 50	Natchitoches Circuit	
Felicity		Natchitoches Mission	
Wesley Chapel		Monroe District	43 35
Donaldsonville		Trenton	
Preston's Colored Mission		Bastrop	
Napoleonville	21 80	Boeuff River	
Plaquemine	4 35	Farmersville Circuit	
Thibodaux		Homer Circuit	
1st German Mission	6 70	Minden	
2d "	2 00	North Bossier	

3d German Mission	$3 80	Jackson	
4th "	1 05	Caster	
Baton Rouge	14 80	Trinity	
Houma and Bayou Black		Columbia	
Opelousas and Washington	6 00	Bœuff Prairie	
Franklin and Pattersonville	1 00	Lake Providence	
New Iberia Station	10 50	Monticello	
New Iberia Circuit	4 50	St. Joseph	
Chicot Circuit	6 00	Waterproof	
Alexandria and Cotile	2 00		
Shreveport	5 00	Total	$214 50

[The Chairman of the committee on Ministerial Support reports the amounts collected for Bishops to be $231 50; but upon adding up his figures we are only able to find $214 50.]

Q. XVII.—What was the total allowance and the total receipts of each preacher during the past year?

A.—

	Allowance.	Rec.		Allowance.	Rec.
N. O. District, J C Keener	$1470	1310	Shreveport District, W E Dotey	$400	400
McGehee, J B Walker	2500	2500	Shreveport Station, J A Ivy	500	500
Felicity, L Parker	900	900	Mansfield, John Pipes	690	690
New Orleans Circuit, R L Childers	410	155	Caddo, C J Halberg	411	411
Moreau H N McTyeire	128	128	Nachitoches, W A Manly	175	175
Wesley Chappel, H N McTyeire	700	700	" Mission, ——	...	...
Donaldsonville, Samuel Hawes	300	300	Monroe District, J Sanders	775	775
Preston's Colored Mission	...	...	Trenton Circuit, W Finn	700	300
Napoleonville, L A Reed	750	700	Bastrop, R Trippett	507	507
Plaquemine, H A Morse	386	420	Bœuff River, E W Griswold	135	135
Thibodeaux, R J Harp	600	600	Farmersville, Supply	500	309
1st German Mission, J Pauley	500	500	Homer Circuit, "	550	550
2d " J M Hofer	750	750	Minden, D S Watkins	660	600
3d " M Maass	300	300	North Bossier, Supply	355	271
4th " ——	...	...	Jackson, R Randle	500	500
Houma & Bayou Bl'k, W J Furguson	500	500	Castor, S J Graves	316	165
Baton Rouge Station, A E Goodwin	400	400	Trinity, Supply	240	243
Opelousas District, P M Goodwin, P E.	650	346	Columbia, "	400	300
Opelousas & Washington, H Avery	532	532	Bœuff Prairie, Supply	285	285
Franklin & Pattersonville, R H Read	1000	200	Lake Providence Dist., Z Thompson	700	700
New Iberia Station, S J Davies	200	110	" " Station, ——	...	...
" " Circuit, ——	...	...	Montecello	...	...
Chicot	...	...	St. Joseph	...	...
Alexandria and Cotile, T J Lacy	150	150	Waterproof, P H Deffinworth	116	116

MINISTERIAL SUPPORT.

Q. XVIII.—What is the action of the Conference on the cause of Ministerial Support?

A.—The following plan was adopted for the support of worn-out preachers, and the widows and orphans of such as have died in the work, to take the place hereafter of the Conference collection:

ORPHAN'S AND WIDOW'S PER CENT.

The members of the Louisiana Annual Conference acknowledge with shame and tears their past neglect in the support of their worn-out brethren and the widows and orphans of those who have died in the work. Therefore, looking to the favor of the Lord and the hearts of the Methodist people,

Resolved, That at this session the Conference will estimate for the

year following what amount will be needed to provide for the support of its superannuates, widows and orphans, and what per centage that amount is of the sum of the entire salaries of the members of the Conference.

Resolved, That the Conference will at its next session collect of each preacher such a per cent. upon his entire *receipts* for the year.

Resolved, That the Stewards of circuits and stations are hereby requested to add such a per cent. to the salary of each preacher and provide for it accordingly.

Resolved, That those works which may be supplied be requested to collect in the same manner the same per centage upon the whole amount of their actual receipts, and send up to the next session of the Conference.

Resolved, That the Conference declare THE WIDOWS AND ORPHANS PER CENT. FOR 1854, TO BE FIVE PER CENT.

Q. XIX.—What farther action of the Conference on Ministerial Support?

A. I.—It was *Resolved*, That a prize of $200 be and is hereby offered for the best essay, not to exceed one hundred pages 12mo., in print, which shall be presented to the award of a committee, consisting of ——, before the first day of Novvember, 1854, and covering the following ground:

1st. The claims of a Gospel Ministry to a support—general and special—and defining what is properly meant by Ministerial Support.

2d. The duty of contributing to the support of the Gospel and prescribing the measure of that duty.

3d. A rule of conduct by which this duty may be best observed, money collected and the Church supported; which shall be most practical, certain and regular in its operations; and the whole subject adapted to the wants of the M. E. Church, South, and the habits, business and condition of the people residing in the section of country over which she has chiefly extended.

Resolved, That the object in offering this premium is to disseminate correct and useful information upon what is designed to be the subject-matter of the Essay, among, especially, the membership of our Church, and to excite them to a proper appreciation of duty; therefore it shall be for gratuitous distribution after defraying the expenses of publication, and if any profit shall arise therefrom it shall go into the Conference Treasury for the support of widows and orphans.

The Committee of Award was filled by the chairman—Dr. C. G. Young, Rev. H. C. Thweatt and Rev. W. E. Dotey.

A. II.—It was *Resolved*, That, in view of the changes which have

taken place, from various causes, in the world of property, whereby the wages of labor, the price of clothing, and all that go to make up the means of living and supporting a family have been greatly enhanced, and in effect correspondingly depreciating the value of money, this Conference, respectfully recommend the General Conference of the M. E. Church, South, to increase the disciplinary allowance for ministers, their wives and children.

EDUCATION.

Q. XX.—What is the action of the Conference on the subject of Education?

A.—The following report and resolutions were presented and adopted:

REPORT OF THE COMMITTEE ON EDUCATION.

LOUISIANA CONFERENCE.

Your committee recommend the following resolutions as a part of this report:

Resolved, By the Committee of the Whole in Lay Session, That a sub-committee of three be appointed to inquire into the expediency of establishing somewhere in Northern Louisiana, a High School for the education of boys and young men, under the patronage and control of this Conference, where the sons of Methodist preachers may receive an academical education free of charge for board and tuition; that said sub-committee make their report at the next session of the Conference, when in committee of the whole in Lay Session, and if said sub-committee report favorably to establishing such an institution, that they indicate a suitable plan for its location, and also devise a scheme or place for its establishment and endowment, and present it as a part of their report.

Whereupon Dr. C. G. Young was appointed chairman of said committee, and Col. A. P. King and A. A. Abney were added.

Resolved, That we take pleasure in recommending the Mansfield Young Ladies' School, under the charge of J. C. Scales and lady, to the favorable consideration and patronage of our people and the public generally; that we regard this school as under efficient control and located in a healthy section of the country.

Resolved, That we recognize the "Baton Rouge Female Seminary," under the control of Mrs. M. W. Read, as one worthy our patronage and that in the absence of a Conference School we will recommend said schools in our charges.

Resolved, That we cordially approve of the establishment of a Female School of high order, at Opelousas, and Bro. Cyrus Thompson be and is hereby appointed the special agent of this Conference to procure the donation, from the Legislature of the State, of the buildings of Franklin College for this purpose, and that the Presiding Elder of that district, the preacher in charge at that station, and also the preacher at Baton Rouge, be requested to render Bro. Thompson any assistance in their power.

Resolved, That Wm. Hardy, J. W. McDonald, J. W. Morrow, Benj. W. Pierce, A. A. Abney, Edward Pate Harris, Robert M. Dickinson, W. P. Haughton, J. Bryant, Theodrick Johnson, George W. Wren, William Lackey, R. M. Kennon, Rev. John C. Blackman, Daniel Brown, Dr. C. G. Young, Rev. Joel Saunders, Rev. R. Randle, Rev. H. N. McTyeire, and Thomas Smith be and are hereby appointed Trustees of Mahala Female College, located at Minden. This institution has been permitted to languish in consequence of the uncertainty of the legality of the will of our deceased Brother Drake, in which he had made a large donation to the school. If this bequest should fail, the wants of the country will not fail, nor the claims of the daughters of our people, and we sincerely hope that steps will be taken at once to put the school into successful operation. It affords us pleasure again to notice favorably the Female School of Dr. Speer at Natchez, as one of the best of its kind.

Your committee are pained to learn that Rev. Dr. Rivers has been compelled by domestic afflictions to resign the presidency of Centenary College; they feel safe, however, in assuring the friends of the college that this event will in no wise hinder its increasing and permanent prosperity. The last session of the college was the most prosperous it has ever enjoyed. The catalogue exhibits two hundred and sixty students in all departments. The finances have also been improving; and our hearts are rejoiced to learn they have again been blessed with an excellent revival of religion. It may be well to mention here that Jackson, where this college is located, is one of the most healthy places in the southern country, as shown by the fact that it has been exempt from the late epidemic, which has scourged nearly every other town in the State; and that the retailing of spirituous liquors is prohibited by law. We are glad to see the country awakening to the importance of religious education, and we feel encouraged by the various manifestations of interest felt upon this subject, and especially during the present session of Conference, where we have had the counsel of a Lay Committee, and the indications of Divine approval upon what has already been done;

and close our report by commending the educational interests of the church to the diligent attentions and devout prayers of our people.

All of which is respectfully submitted.

H. C. Thweatt, Chairman.

The following preamble and resolutions were adopted at the Louisiana Conference:

Whereas, this Conference is informed that R. H. Rivers, D. D., has resigned the Presidency of Centenary College, and requested a transfer from this to the Tennessee Conference; Therefore,

Resolved, first, That it is with deep regret this Conference parts with Dr. Rivers, whose fellowship, labors and counsels we have highly appreciated.

Second, That the cause of this transfer of Dr. Rivers (the ill health of his wife,) enhances our regret at parting, and he has our sympathy and prayers.

Third, That if, in the providence of God, Dr. Rivers' way should be open, at any future time, to return, we express the hope that he do so, and will cordially welcome him to the Louisiana Conference.

SABBATH SCHOOLS.

Q. XXI.—What was the action of the Conference on Sabbath Schools?

A.—The following report, resolutions and statistics were presented:

SABBATH SCHOOL REPORT.

LOUISIANA CONFERENCE.

The Committee on Sabbath Schools would respectfully submit the following report:

Your Committee have been able to gather the following items of information in relation to the Sabbath School cause within the bounds of the Louisiana Conference. Stations and Circuits have reported and we find the aggregate to be: 33 schools, 28 superintendents, 250 teachers, 1627 scholars, 8679 volumes in libraries, $667 30 money raised, 737 visitors taken.

Your Committee have not been able to obtain any satisfactory information in relation to the state of the Sabbath School enterprise in our church within the Southern States. The Sunday School Editor has not been able to secure the statistics of but a fraction more than half of our Conferences in the South. These tables do not give favorable indications of the state of the work. A great degree of neglect seems to have

characterized our ministers in reporting to their several Conferences the state and condition of the Sabbath Schools in their charge, and when the reports are complete, we regret to say a state of things exist unworthy of so great, so noble and so important an enterprise. A deplorably small number of children are receiving Sabbath School instruction, showing that both our pastors and the parents in these Conferences that have reported, have grossly neglected the children and the cause. We regret also to say that these remarks will apply with equal force to our own Conference. Many stations and circuits have made no report at all, and such as have, show also a lamentable state of things, indicating plainly an almost entire indifference and neglect of the duties and responsibilities which have rested upon them.

Your Committee hope that the meagerness of these reports as contrasted with the detailed fulness and accuracy of the reports of the Methodist Episcopal Church, North, will stimulate us to increased diligence, and that we may consider one another, and be provoked unto love and good works. We would state that every one of their thirty-four Conferences makes a complete report of every statistical item connected with the Sabbath School works, and we subjoin a few of their most interesting facts indicating the state of the work. They report 9,974 schools, 98,081 officers and teachers, 504,679 scholars, 1,402,010 volumes in libraries, 100,584 copies of the Sunday School Advocate, and 13,243 conversions last year.

The Northern and Eastern States we are aware have advantages for the promotion of the Sabbath School over us, because of their dense population, numerous cities, towns and villages, and superior mail facilities, but we fear we have allowed them to surpass us in their zeal and industry in this labor of love. Let us then arouse from the lethargy that has characterized us to increased diligence and faithfulness in this good work.

We ask leave further to say that we cherish an abiding and increasing interest in the great Sabbath School enterprise. We regard it by eminence as the great enterprise of the age—yielding to none in importance unless it be the great mission of preaching Christ crucified as the only hope of a perishing world. The Sabbath School is the moral California of the Church, from whence her wealth must be mined—the nursery in which must be trained her future ministers, editors and teachers. In a word, it is the source from whence all the varied and sanctified agencies for the evangelization of the world must draw their most eloquent advocates and able directors; as so, also, the most Scripturally enlightened and best organized portion of the future church

membership. Their admitted truisms establish beyond question the high and imperative claims of the enterprise upon the *Church*, and especially the ministry. It is a matter of devout congratulation that the Sabbath School institution is establishing itself in all the continents of the earth, and in a thousand isles that dot the mighty deep: that it has found a home and is training the rising millions in more than a hundred tongues to read the word and hymn the praise of God. And it is a matter also of grateful recollection to us as a Church, that Mr. Wesley was the first in all Europe to adopt among his societies the noble system of gratuitous teaching, without which the Sabbath School never could have reached its present high position or accomplished a tithe of the good it has conferred on millions.

Now that Romanism has thrown off the mask with which she had long disguised her dark and hideous moral deformities, openly opposing our Republican and cherished system of common schools and the reading of the Holy Scriptures, it behoves us as Christians and patriots to awake to the vast importance of training the children committed to our spiritual care to read the blessed Bible—that it may be said of all and of each, in coming years, as of Timothy, "From a child thou hast known the Scriptures."

Nothing can save the pure doctrines of Christ from corruption nor the institutions of the country from perversion and overthrow, but a moral and enlightened people. Wherever Romanism is the dominant religion, there superstition, pauperism and despotism are found and hosts of priests and hireling soldiers, alike the abettors and supporters of despotic power, oppression and taxation.

With a view to the progressive improvement with our people in this great work, your committee would respectfully suggest that our religious editors and our ministers more frequently urge upon the people the importance of the work and the dignity of the Sabbath School teacher, and urge them to engage in it. We must give more attention to training teachers for the work by Bible classes and teachers' meetings; we must labor to make the people feel the importance and the duty of giving liberally to sustain and advance the interest of the enterprise; and by our exhortations and recognition in public prayer, impress upon our people the high importance and solemn duty of more effectual and fervent prayer for the continued blessing of God upon the work. God has largely honored this instrumentality of good. The Methodist Church, North, report 47,000 conversions in the past five years in their Sabbath

Schools, and doubtless, among ourselves, our labors have been rewarded corresponding with the amount of labor bestowed.

Your committee, in closing their report, would suggest the following resolutions:

Resolved, That the Sabbath School cause has claims upon us for increased efforts to promote its interests; that we will use every influence to add to the number of Sabbath Schools and aid in their formation, and that we will endeavor to give greater prominence and importance to them, and particularly to Sabbath School collections by suitable addresses and sermons upon the subject.

Resolved, That we recommend the appointment of a Sabbath School agent, whose business shall be to travel through the bounds of the Conference and establish Sabbath Schools wherever ten children can be brought together for the purpose; that he promote the circulation of the Sunday School Visitor, and that his expenses be paid out of such collections as he shall be directed to make.

Resolved, That we recommend our preachers to favor Methodist Sunday Schools wherever practicable, and that we use the books of our own publication; that we deem the organization of Union Sunday Schools where Sunday Schools under our control can be organized, unadvisable if not injurious.

Resolved, That the superintendents of our Sunday Schools be requested to favor Juvenile Missionary Societies in said schools, and take up regular monthly collections. All of which is respectfully submitted.

A. E. Goodwyn, Chairman.

DISTRICTS.	Number of Sunday Schools	No. of Officers and Teachers	No. of Scholars	No. volumes in Library	Amount collected and expended for the cause	No. copies of S. S. Visitor taken
NEW ORLEANS DISTRICT.						
Carondelet street Church	1	40	140	700	$....	150
Felicity street Church	2	38	280	1173	155 00	200
Moreau Church	1	16	100	1000	65 00	100
New Orleans Circuit	4	28	195	850	80 00	..
Donaldsonville	.	..	....	....	.....	..
Plaquemine and Point Coupe	1	5	31	446	46 30	20
Thibodeaux	1	13	60	300	70 00	60
Napoleon and Lafourche	.	..	..	....	.....	..
1st German Mission	1	12	60	200	44 00	..
2d " "	1	11	42	150	15 35	..
3d " "	1	3	25	....	6 00	..
4th " "	1	9	50	150	12 95	..
Houma and Bayou Black	.	..	..	....	.....	..
Baton Rouge Station	1	15	89	500	.....	100
	15	185	1072	5469	496 60	630
OPELOUSAS DISTRICT.						
Opelousas and Washington	2	14	65	250	15 00	30
Franklin and Pattersonville	2	10	80	348	18 00	..
New Iberia Station	.	..	..	....	.....	..
" Circuit	.	..	..	....	.....	..
Chicot "	.	..	..	....	.....	..
Alexandria and Cotile	.	..	..	....	.....	..
Haw Creek	.	..	..	....	.....	..
SHREVEPORT DISTRICT.						
Shreveport Station	.	..	..	500	60 00	..
Caddo Circuit	2	12	40	400	.....	10
Mansfield "	.	..	..	....	.....	..
Nachitoches	1	7	35	105	.....	..
Red River Circuit	.	..	..	....	.....	2
	7	43	220	1603	93 00	42
MONROE DISTRICT.						
Trenton Circuit	1	4	30	200	.....	..
Bastrop "	.	..	..	....	.....	..
Bœuff River Circuit	.	..	..	....	.....	12
Farmersville "	2	11	87	....	.....	..
Homer "	.	..	..	....	.....	..
Minden "	.	..	..	....	.....	..
North Bossier	1	12	47	807	27 50	..
Jackson	.	..	..	....	.....	28
Caster	.	..	..	....	.....	..
Trinity and Columbia	1	5	22	350	.....	..
Bœuff Prairie	3	3	74	300	47 20	..
	8	35	260	1657	74 70	40
LAKE PROVIDENCE DISTRICT.						
Lake Providence Station	3	17	75	300	.....	25
Monticello	.	..	..	....	.....	..
St. Joseph	.	..	..	....	.....	..
Water Proof	.	..	..	....	.....	..
	3	17	75	300	.....	25
RECAPITULATION.						
New Orleans District	15	185	1072	5469	496 60	630
Opelousas "	7	43	220	1603	93 00	42
Monroe "	8	35	260	1657	74 70	40
Lake Providence District	3	17	75	300	.....	25
Total Numbers	33	280	1627	9029	664 30	377

THE BIBLE.

Q. XXII.—What action did the Conference take on the Bible cause?
A.—The following report and statistics were presented:

REPORT OF THE COMMITTEE OF THE LOUISIANA CONFERENCE ON THE BIBLE CAUSE.

The Committee to whom was refered the interests of the Bible cause respectfully present the following report:

The amount of money collected the past year, as reported to the Conference is $1231 95; which, notwithstanding the prevalence of the epidemic crippling all our benevolent operations, exceeds the collection of the preceeding year by $1005 93. This increase is doubtless mainly owing to the active agency of Rev. H. C. Thweatt, who has prosecuted the claims of the Bible with commendable energy.

The work of spreading the Holy Scriptures is second to none, their doctrines and spirit are so intimately interwoven with our institutions, interests, laws, literature and modes of thinking that although the most discriminating may not be able to determine in how far their existence is indebted to them, we think it is obvious at least to every reasoning-unbiased mind, that the Bible could not be removed, without involving the entire subversion of our social, civil, and political institutions, and therefore we believe there is no better means of insuring their stability, efficiency and perpetuity than by giving it extensive circulation. It gives homogeneousness and concord to our citizenship, otherwise differing in descent, nativity and dialect; softens the asperity of party feeling, and warms into flourishing existence and active exercise, the generous, the noble, the magnanimous, the philanthropic and the patriotic; it gives sinews to the arms of civil law, and imposes restraints upon the heart of depravity, importent to the security of life, person and property; it gives independence, energy, vigor and encouragement to the enterprise of the individual citizen, and the most exalted consideration to our social and national relations; it enhances and refines all earthly enjoyments, by infusing the salt of Christian purity, and directing into their volume the tributaries of temperance and wisdom; it is the great charter of man's rights, the schoolmaster of human legislation, and constructs the surest bulwark of national defence; it is the only reliable barrier to the progress of Romanism, exposing the refuges of Theological jargon in

which its enormities repose, condemning the profligacy of its priests and demurring to the plea of ecclesiastical supremacy by which it maintains its domination over the people. So well are the Romanists aware of the Bible being unfriendly to their success, that the country where it is mostly circulated gives them most concern. Myriads of emissaries hatched from the hot-beds of Papal favor, annually swarm upon the fatest portions of our own country, and labor with the most indomitable, unceasing and undisguised efforts, to prevent or counteract the reading of the Bible, while the Society of the Paganda at Rome, that of St. Charles Baromeo, in Lyons, and that of Leopold, in Austria, send over hundreds of thousands of dollars annually to assist them, in undermining those institutions brought into existence and fostered by principles resulting from the reading of the Bible; therefore, in spreading the Scriptures among ourselves, we are only acting persuant to the law of self preservation.

But we rejoice that the Bible belongs to no nation in particular, but to all mankind; it meets the wants of man in every clime and country; not so with the gods which figured upon the page of classic history, they were mere local deities fostering favorite races, seldom leaving the territory over which they were supposed to preside, and always perishing when their patronizing races became extinct. Even the Koran, though propagated by sword, has been unable to extend its proselytes among those who were able to reply to the logic of war, while the religion of the Bible, like a bold and vigorous exotic, takes root in any soil and under any latitude, and struggling upward through the most appalling obstacles, ripens into healthful existence and most eminently fruitful effectiveness. But while this singularity of the Bible proves it to have been dictated by the impartial Father of all, it enhances the dishonor and guilt of receiving, enjoying and monopolizing blessings bequeathed by that common Father, without distributing to our brother, the equal heirs of the same legacy. How can we while embracing the idea of our relationship to the entire human family, veil by our cupidity, to the eyes of one of our race,

"The only star
By which the bark of man could navigate
The sea of life, and gain the port of bliss,
Security! Only star that rose on time,
And on its dark and troubled billows still,
As generation, swiftly drifting by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The Eternal hills, pointed the sinner's eye."

The Bible is the most useful companion to the pilgrim in the perilous journey of life, raising his head in the hour of despondancy, supporting the heart in time of trouble and strengthening the arm in the day of battle, enabling him to face unawed the tempests of misfortune; serenely endure the reverses and afflictions of this world, and lighting the chamber of death, with the hopes of Heaven. Thus in it reposes the happiness and hopes of millions of the human race, and who can come, fresh from reading its sacred pages, his heart elated with its hopes, expanded with gratitude for its promises, awed into reverence by the mighty grasp of its design, delighted with the convictions of his personal interest in it, and calmly lie down without an effort to extend it to all mankind?

In conclusion, your Committee respectfully offer for adoption, the following resolutions:

Resolved, That with pleasure and gratitude, we review and acknowledge the past efficiency of the A. B. Society in spreading the Holy Scriptures, and with our acknowledgments we blend our pledges to favor its operations and encourage its agents when among us.

Resolved, That this Conference recommend the reappointment of Rev. H. C. Thweatt, to the agency of the S. W. Bible Society, which he has filled with such distinguished ability the past year.

All of which is respectfully submitted.

R. S. Harp.

The following sums were reported:

Carondolet	$273 75	Shreveport	$52 45
Felicity Street	130 00	Caddo Circuit	30 00
Moreau "	23 75	Bastrop "	14 00
Plaquemine and Point Coupee	261 75	Bœuff River	5 00
Thibodeaux	128 00	Bastrop Colored Mission	36 00
Napoleon and Lafourche	92 30	Trinity and Columbia	3 00
2nd German Mission	4 00		
3rd " "	2 50	Total this year	$1507 95
Houma and Bayou Black Mission	95 00	Total last year	1281 93
Baton Rouge	270 00		
Opelousas and Washington	65 95	Increase	$226 02
Alexandria and Cotile	20 00		

[The Committee have omitted to insert those circuits and stations which made no report.]

PERIODICALS.

Q. XXIII.—What was the action of the Conference in reference to Periodicals?

A.—The report of resolutions were presented and adopted.

REPORT OF PERIODICAL COMMITTEE.

LOUISIANA CONFERENCE.

The publication of the New Orleans *Christian Advocate* commenced on the 8th of February, 1851, since which time it has reached a circulation of over five thousand; a growth of circulation almost unparalleled in the annals of religions journalism. Its largest circulation is in Alabama, next Louisiana, next Mississippi, next Texas, and next Arkansas. Since the reduction of the subscription price, now more than one year ago, from two and a half dollars to one dollar and fifty cents, the increase in circulation has not been proportionate to its cheapness. The paper cannot properly be sustained with a less circulation than ten thousand paying subscribers. Owing to various untoward circumstances, this figure is but little more than half reached at the present time; but the committee entertain sanguine hopes that it will have been attained before the close of the present Conference year.

We may confidently assert that it is the cheapest religious and family newspaper in the South; and that the ability and interest with which it is sustained, are not surpassed by any of the Advocate family.

Among other reasons for its rapid and extensive circulation, especially within the bounds of the Louisiana Conference are the following:

1st. That it is Southern in its sympathies and interests, occupying at once the entire interests which are eminently dear to the South.

2d. That it is a newspaper in the largest and best sense, recommending itself alike to the planting and commercial public, and to religious readers of every calling. As a family paper, it commends itself by the variety, worth and purity of its literature, and the fullness of its commercial and current news. Its location enables it to furnish its patrons with the latest intelligence from all parts of our own country and the world.

3d. That it is, with a single exception, the only journal which avowedly advocates the cause of Protestanism in the State. The circulation of such a paper, for the purpose of opposing the aggressions of Romanism, has become a felt necessity. In this view, the New Orleans *Christian Advocate* has a mission to fulfill and interests to subserve, which are

commensurate with the religious liberty and the political integrity of the country.

The committee submit the following resolutions:

1. *Resolved*, That they with great pleasure recommend the New Orleans *Christian Advocate* as a family religious newspaper, which for cheapness and the variety, amount and ability of original matter, is unequaled.

2. *Resolved*, That we pledge our best efforts to increase the circulation to ten thousand; that each Lay member of the committee will use his best endeavors to obtain ten new subscribers, and each preacher thirty new subscribers.

3. *Resolved*, That we recommend that this paper be brought before the congregation, and *publicly* recommended to our people; and that special efforts be made to induce those who are able, to subscribe for a number of copies for distribution amongst the poor.

4. *Resolved*, That the editor be requested to print a prospectus on a quarter sheet, and forward the same to the Post-offices and Preachers within the bounds of the Conference.

5. *Resolved*, That the laborious sacrifice of the Editor, and the able manner in which he has discharged the duties of his station, entitle him to the grateful acknowledgements of his lay and ministerial brethren.

We further submit the *Southern Methodist Quarterly Review* to the favorable consideration of the Conference. Your committee are in possession of no data concerning its circulation or the condition of its finance. The character of the *Review*, as a medium of sound and elevated literature, has been more than sustained, under the editorial direction of Dr. D. S. Doggett. We are warranted in saying that this periodical requires a more liberal and extended support, in order that it may assume its true position amongst publications of this sort.

It is the only one of its kind in the Southern connexion; not local in its affinities, but eminently connexional. Southern Methodism should feel it a privilege, as well as a duty, to give it an efficient support.

The *Southern Ladies Companion*, although it has not altogether met the expectations of its friends, is not unworthy of your efforts in its behalf. The department of literature, which it is designed to fill, is of the highest importance. If we would wish its improvement, we must exert ourselvss in increasing its circulation, and in commending it to the appreciation of our families.

Resolved, That we, this Conference, recommend our delegates to General Conference to reduce the price of our books and publications to

the lowest safe publishing price, and that they also adopt the custom of printing the selling or retail price upon each book.

L. PARKER, Chairman.

BUILDING OF CHURCHES.

Q. XXIV.—What amounts have been raised for Church building during the year?

A.—

Carondelet	$19000 00	Mansfield Circuit	$500 00
New Orleans Circuit, for Church lot, donated by J. W. Payne	900 00	Red River "	500 00
3rd German Mission	2076 85	Trenton "	1610 00
Houma and Bayou Black Mission	485 00	Bastrop "	1200 00
Shreveport	175 00	Farmerville "	2434 00
Caddo Circuit	5950 00	Total	$35330 85

PARSONAGES.

Q. XXV.—What amounts have been raised for Parsonage building during the year?

A.—Carondelet Street $7500 00

THE COMMITTEE OF THE WHOLE IN LAY SESSION.

Resolved—First, That the Louisiana Annual Conference earnestly desires the co-operation of brethren, members of the M. E. Church, South within the bounds of the Conference, to advance the several benevolent and financial interests which have heretofore been under the sole care of the Conference.

Second, That it hereby pressingly invites each of the Quarterly Meeting Conferences within its bounds to select some one gentleman, a member of the Church, to attend at the place where the next Annual Conference shall meet (Franklin) to give aid and share in the Committee-action of the Conference upon the cause of Missions—the cause of Education—the Sabbath School cause—the Church Publications—the Support of the Ministry and Temperance cause.

Third, That the Conference shall now appoint, from its members, the Chairmen of the several Committees on the aforesaid benevolent interests, who will be expected to prepare for, during the year, a report upon the various interests they represent, *excepting* the Committee on Missions, which shall meet and act with the Board of Managers on the first day of the meeting of the Conference.

Fourth, That upon each afternoon of the days on which the Con-

ference shall meet, the Conference shall resolve itself into a Committee of the Whole, upon some one of the aforesaid benevolent causes; and shall, together with the Committee-men from the Quarterly Meeting Conferences, constitute the Committee on Education—the Committee on Church Publications—the Committee on Sunday Schools—the Committee on Missions—the Committee on Ministerial Support and the Committee on Temperance. The aforesaid Chairman shall preside, and shall report upon rising to the President of the Conference, the action of the Committee of the Whole, in a written Report.

Fifth, That the preacher in charge of Franklin, be requested to make provision for the entertainment of the Committee-men of the Quarterly Conferences during the next Conference Session.

Sixth, That the following be the Chairmen of the several Committees for the next Conference:

Chairman of Committee on Missions, Joel Sanders, President of the Missionary Society.

Chairman of Committee on Sunday Schools, J. B. Walker.

Chairman of Committee on Education, H. C. Thweatt.

Chairman of Committee on Church Publications, Linus Parker.

Chairman of Committee on Ministerial Support, L. A. Reed.

Chairman of Committee on Temperance, Reynolds Trippett.

Resolved, That the rules regulating the Committee of the Whole in Lay Session, shall differ from the ordinary rules of a Committee of the Whole in the following:

1st. It shall elect its own Secretary.

2d. It may appoint Sub-Committees upon the subject-matter of the Committee.

3d. It may limit discussion.

4th. It may, upon motion, by changing the Chairman, go into the consideration of another subject, without rising.

5th. It may put the previous question.

[And in this also; that the Conference does not resume its session immediately upon the rising of the Committee, but meets at its usual hour and then the Chairman of the Committee makes report.—*Com. Pub.*]

MISCELLANEOUS RESOLUTIONS.

Resolved, 1*st*. That the stewards of each circuit and station, be requested to provide a suitable book, for a Church Register.

Resolved, 2*nd*. That it be required of each preacher, that he keep a regular register of the Church members, their admission, removals, expulsions or deaths; together, with a fair statement of the accounts between the Church, Periodicals and the subscribers on the circuit, the amounts paid and time of payment.

Resolved, 3*rd*. That hereafter, at each annual session of the Louisiana Annual Conference, its members report as receipts for their supports during the previous year, only the moneys and drafts paid them up to the time of the session of said Conference.

Resolved, 4*th*. That the first Friday, in May next, be set apart as a day of fasting and prayer, praying especially that the Lord of the harvest send forth more laborers into his vineyard.

Resolved, 5*th*. The thanks of this Conference be tendered to Rev. J. C. Keener, for the efficient and impartial manner in which he has presided over this Conference.

Resolved, 6*th*. That the members of this Conference, do acknowledge with thanks, the Christian courtesy of the citizens of Mansfield, La., in the hospitality extended to themselves during its session, and to their visiting brethren also from other Conferences, and lay-members and delegates; and we will pray that the blessings of God be commanded upon them, even life for evermore.

Resolved, 7*th*. That the thanks of this Conference, are due and are hereby tendered to the trustees of the Female Academy, for the use of the same for its daily sessions.

Resolved, 8*th*. That with pleasure, we acknowledge the fraternal courtesy of the Baptist Church, of Mansfield, in offering the occupation of its pulpit to the members of this Conference on Sabbath last.

COLLECTIONS FOR 1854.

1. The Collection for HOME AND FOREIGN MISSIONS.

[It is desirable that this collection should be made early in the year.]

2. The Collection for the support of the BISHOPS OF THE M. E. CHURCH, SOUTH.

3. The Collection in aid of the BIBLE CAUSE.

COURSE OF STUDY.

FIRST YEAR.—Bible as to Doctrines.
Wesley's Sermons.
Fletcher's Appeal.
English Grammar.
Composition.

SECOND YEAR.—Bible as to Sacraments and Ordinances.
Watson's Life of Wesley.
Watson's Apology.
Fletcher's Christian Perfection.
Ancient Geography.
Discipline.
Composition.
Henkle's Analysis of Church Government.

THIRD YEAR.—Bible as to History and Chronology.
Ruter's Church History.
Watson's Institutes.... Parts I and II.
Rhetoric.... Blair's University Edition.
Composition, or Sermon.
Summers on Baptism.

FOURTH YEAR.—Bible Generally.
Watson's Institutes.... Parts III and IV.
Powell on Succession.
Old Christianity vs. Papal Novelties, by G. Ousley.
Logic.
Sermon.

ANNUAL SERMON FOR 1854.

By vote of the Conference Rev. H. C. THWEATT was requested to preach the Annual Sermon before the Conference at its next session.

COMMITTEES FOR 1854.

COMMITTEE OF EXAMINATION FOR THE CLASS OF THE FIRST YEAR.

J. A. IVY, C. J. HALBERG.

FOR THE CLASS OF THE SECOND YEAR.

LINUS PARKER, R. J. HARP.

FOR THE CLASS OF THE THIRD YEAR.

H. A. MORSE, R. TRIPPETT.

FOR THE CLASS OF THE FOURTH YEAR.

H. N. McTYEIRE, H. A. SUGG.

COMMITTEE TO VISIT CENTENARY.

H. C. THWEATT, L. PARKER, W. E. DOTEY.

FORM OF CHARTER

FOR CHURCH PROPERTY.

The undersigned do hereby associate themselves together for the purpose of acquiring the powers and immunities of corporation, under the provisions of an act of the General Assembly of Louisiana, approved the 30th day of April, A. D., 1847, entitled, "an act providing for the organization of certain corporations in this State," and do adopt the following articles of agreement:

Art. 1st. The corporate name and style of this Association shall be , situated in the Parish of State of Louisiana.

Art. 2. The object of this Association shall be to obtain, secure and protect, according to law, one or more suitable lots of ground and church edifices, for a place, or places of public worship of Almighty God, for the use and benefit of the Methodist Episcopal Church, South, and to procure one or more suitable Parsonages, or residences for the Ministers of said Church, and to perform all the duties of Trustees, according to the Discipline of said Church and the law of this State. (To be signed by at least seven trustees.)

NOTES.—When filled up, the foregoing to be submitted to the District Attorney for his approval, then forwarded to the Governor of the State for his approval, and he will hand the same to the Secretary of State, who will record the same, when it becomes a law.

Should the Church property not be situated in the Parish in which the Trustees reside, they must appoint a person to receive the same, whose residence shall be in said Parish. (Cost of the above will be about $5.)

Q. Who were elected delegates to the General Conference?

A. J. C. Keener, H. N. McTyeire, and Thomas Sanford, Wm. E. Doty, Joel Sanders were elected reserves.

In order to defray the expences of the delegates to the General Conference, it was

Resolved, That the preachers take up collections upon their several circuits and stations to defray the expenses of the delegates to General Conference, and that the same be forwarded to H. N. McTyeire, at New Orleans by the 15th April.

Q. Where shall our next Conference be held?

A. Franklin, St. Mary's Parish, La.

Q. Where are the preachers stationed this year?

A. As follows:

New Orleans District.—J C Keener, P E.
Carondelet Street Church, J B Walker.
Felicity " " L Parker,
Moreau " " J A Ivy.
Wesley Chapel, Soule " Winans " } H N McTyeire.
First German Mission, J Pauley.
Second " " J M Hoffer.
Third " " M Maas.
Fourth " " G Busman.
New Orleans Circuit, To be supplied.
Baton Rouge, H Avery.
Plaquemine and Pt Coupee, W J Ferguson.
Thibodeaux, H A Sugg.
Lafourche and Bayou Black Circuit and Mission. } L A Reed.
Opelousas District.—P M Goodwyn, P E.
Franklin and Pattersonville ct, N A Cravens.
New Iberia ct, S Hawes.
Alexandria and Haw Creek ct., S W Speer, W H Turnley, Sup.
Rapides Col. Miss., To be supplied.
Shreveport District.—W E Doty, P E.
Shreveport, H A Morse.
Caddo ct., T J Lacy, T Sanford.
Caddo miss., To be supplied.
Mansfield ct., J Pipes.
Natchitoches ct. and miss., W A Smyth.
North Bossier ct., J L Wright.
Ouachita District.—J Sanders, P E.
Minden ct., R Trippett.
Homer ct., R Randle.
Jackson ct. and " col'd miss } B J Hamilton, Jas G Greaves.
Farmerville ct., E W Griswold, Geo W Evans.
Bastrop ct. and Col'd Misn. } D S Watkins.
Trenton and Castor ct., W H Rogers—one to be supplied.
Monroe col'd misn., To be supplied.
Columbia ct., To be supplied.
Dudgedemona misn., S J Graves.
Red River ct., W A Manley.
Lake Providence Dist.—Z Thompson, P E.
Lake Providence, R J Harp.
Monticello ct., C J Hallberg.
Richmond and Madison col'd misn., To be supplied.
Bœuff Prairie, ct., Moses Davis.
Waterproof and St. Joseph ct., S J Davies.
Trinity ct., Uriah Riley.
R H Rivers, transferred to Tennessee Confer.
J N Hamill, transferred to East Texas Confer. and appointed to Marshall ct.
H D Thweatt, Bible Agent.
H N McTyeire, Editor of New Orleans Christian Advocate.
Wm Stevenson, David Kinnear, superanuated.
P H Dieffienwierth, left without appointment on account of ill health.
E R Porter, W H Crenshaw, C A Frazee and R H Read, located at their own request.
Wm. Finn, suspended.
Next Conference meets at Franklin, St. Mary's Parish, La.